

The American Friend

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Some Foregleams of the Dawn

By Leslie D. Shaffer

THE Fellowship Council Meeting held at the attractive new meetinghouse in Cambridge, Massachusetts on October 28 was attended by representatives from at least ten Yearly Meetings, by a number from new and united meetings and by more than a dozen members of the Wider Quaker Fellowship.

The story of Pentecost, as recorded in the Book of Acts, was read by Rufus M. Jones, and those present who gathered in the hush of a living silence could not help but feel this meeting was a twentieth century repetition of that first Pentecost when men and women of many tongues and nations waited until they were touched by the Holy Spirit and spoke as though a flame of fire had been kindled within.

Dr. Vida D. Scudder, of Wellesley College, the first person to join the Wider Quaker Fellowship, defined the significance of such a fellowship. She reviewed the disappointments one feels when recalling the innumerable separations and divisions within the Christian churches. She expressed a feeling of refreshment to be found in the present movements for greater church unity all over the world. The present ecumenical movement is a step in the right direction but when thinking of our sense of ecumenicity we must not lose the spirit of wistfulness so essential in religious fellowship.

Vida Scudder expressed her sense of disturbance, perplexity and distress when she has tried to satisfy her wistful desire to identify herself with various religious communities. There had always been a reticence because one felt as a stranger looking in from the outside. The Wider Quaker Fellowship offered to her and others the opportunity to come within and to feel a real spiritual friendship.

One day Vida Scudder went to a Quaker meeting. She was impressed by the simplicity and beauty and worshipful atmosphere of the meetinghouse. Suddenly the cheerful hum of conversation ceased and quiet fell over all the meeting. For half an hour the silence continued. Nothing happened yet everything happened for all present felt the "Presence in the Midst" and all shared in a fellowship of surrender and sacrifice.

Through the Wider Quaker Fellowship, its 325 members now can share a fellowship with Friends from within. Vida Scudder remarked that "there is an intense and urgent need in the world today for silence." We need to stop and listen to hear what God has to say. When we see in many parts of the world the ap-

parent end of culture and the twilight of civilization, we need more and more to put ourselves first in the Divine Presence. If our secularized humanism perishes, if our materialistic society collapses, we must look forward to that day of Pentecost when all the races of mankind understand the voice of the Spirit.

The Modern modes of itinerant ministry were exemplified when Rufus Jones gave a brief account of his visit to South Africa. He told how the whalers from Nantuckett had held the first Quaker meetings in South Africa. In 1833-41 James Backhouse and a companion travelled from England and visited all the missions in that country. They bought twelve yoke of oxen and with a covered ox cart and oxmen to cut the bush, they covered the Continent, living four-fifths of the time with the natives. They lived on mealy meal and sour milk taken from reed baskets which could not be washed clean but were cleaned by cockroaches which were caught for the purpose.

During the Boer war 26,000 women and children were held in concentration camps in South Africa. Then four English women Friends went out to live with those unfortunate prisoners of war. Consequently the Dutch remember the Quakers. There are now small groups of Friends in Capetown and Johannesburg which are one thousand miles apart. There are small groups at Pretoria, Durban and Port Elizabeth. They are so widely separated they long for intervisitation and a closer bond of fellowship with other groups.

Intervisitation among American Friends was reviewed by Leslie D. Shaffer, who visited ten Yearly Meetings during the summer. He told of the concerns felt by almost all groups of young Friends for more helpful guidance in the development of their Quaker testimony for peace. The spiritual foundations for peace are earnestly being sought by young Friends. There is a growing evidence that Yearly Meetings seek a closer fellowship with one another and in some instances "Living Epistles" are appointed to visit Yearly Meetings as official representatives. Music as an aid to worship and fellowship is in evident use but much time and thought ought to be given to the kind and nature of the music used. A conference on music appropriate for Quaker worship would be a valuable contribution to the life of the Society.

The need for a deeper and fuller understanding of the Quaker Message was expressed in many groups and plans are

being laid for more comprehensive educational programs presenting the faith, life and practice of the Society of Friends. Contacts with Friends in all parts of the world is keenly desired by most meetings and there is a generous response to the new contacts made possible through the World Committee for Consultation. A visit to the Independent Doukhobors in Saskatchewan revealed a real interest on their part in the Wider Quaker Fellowship and many of them became members. There is a ministry of visitation open in this group.

The life and growth of the new and united meetings was presented by Henry J. Cadbury. He predicted that future historians of Quakerism will set down as significant the spontaneous growth of new meetings, especially in university centers. For people who are inclined to think of the Society of Friends as a dying organization, the new and united meetings are of real significance for they represent some vital growing points. Because of their freedom from tradition, freedom from the trammal of inherited habit, they give a sense of spontaneity. There are some corresponding liabilities. There is a casualness in a venture of this sort which is free from the problems of property, etc. Groups meet often in the Master's example of using a borrowed room. There is a certain transitoriness in their character similar to the account of the Woodhouse when it left the shores of Portsmouth: "Some of us went on shore and gathered sticks and made a fire and left it burning." We are confronted with the problems of finding and training the persons who will be permanent to carry the life of these meetings forward. We owe a responsibility to the communities where there are very small groups who might form a nucleus for a regular meeting. Clarence E. Pickett, who had just returned from a visit to the small and lonely groups in Europe, told how he found in them individuals who were like "foregleams of the dawn." There are those who have a new prophetic message. We need to develop the eye of faith and the eye of vision to see these children of the Light. Clarence said he felt a growing consciousness among those he visited that they belonged to the family of God, children of light and love who will build the new world when the present order of things falls away. A new Pentecost was the enlivening spirit of the Council meeting and through it we caught some "foregleams of the dawn."

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How It Seems to Us

AS a result of the political revolution created by the Munich agreement, old empires may totter in disgrace and decline and new ones may rise to arrogant power. As regards all that, there is much difference of opinion. Of one thing, however, we may all be sure: the terrible plight of the victims of racial and religious oppression has thereby become more terrible—and more far-reaching. In the June 19 magazine section of the *New York Times* appeared an arresting article by the distinguished French writer, Andre Maurois, on "The Tragic Decline of the Humane Ideal," in which he showed all too vividly how the road we call civilization has taken a sharp curve back toward the ferocity of the jungle. In the intervening months additional demonstration has been appalling, and nowhere more so than in the brutal treatment increasingly meted out in Europe to racial and religious minorities whose sufferings from bigotry and fanaticism rival those of the centuries which we have called the Dark Ages. All of which gives point to the call to Christians in this country to join in special prayer on Sunday, November 20, in behalf of these distressed people, many of whom are themselves Christians. As we unite in such intercession, dare we pray the memorable prayer of John Wilhelm Rowntree, that God will lay upon us the burden of the world's suffering? Are we willing to assume our share of that burden?

Directly in this connection, we call attention to the major concern expressed at the eighth European Conference of Friends recently held in Denmark which was reported in our last issue. It had to do with this same question. "We have been deeply disturbed," said the Conference, "by the rapid growth of racial discrimination, particularly at the treatment accorded to the Jews and to those Christians and others with Jewish relationship." As a result the Conference made some definite recommendations to the immediately following meeting of the Friends World Committee on Consultation, by which they were approved. Friends everywhere are urged: to seek to understand the Jewish problem in all its phases; to make personal contact with Jews to express sympathy and to confer on right ways of solution; to combat anti-Jewish feeling in our communities; to urge Christians of other communions to recognize their responsibility; and to

support relief work for Jews and other non-Aryans. Moreover, Yearly Meetings and other national groups of Friends were encouraged to promote united demonstrations of the sympathy of Christians for the Jews and to encourage large-scale measures of relief and permanent rehabilitation. It is therefore in direct line with this concern for Friends to unite heartily in the call, issued by the Federal Council of Churches, to observe Sunday, November 20, as a special day of prayer for the victims of racial and religious oppression. And as we intercede, may we pray that we may be guided to help stay the rising trend of racial antagonism in our own country.

Nobody knows better than does the writer how difficult it is in these days of world tribulation to rule one's spirit: to hate treachery and aggression without hating the traitor and the aggressor; to deplore and denounce force without manifesting in ourselves the spirit of war; to maintain aggressively for democratic ideals without showing an undemocratic spirit; in short, to exemplify a Christian and Friendly attitude of mind and heart. It is natural and right that we feel deeply and express ourselves strongly against the wrongs done humanity which violate our instincts of justice and human kindness. Yet our attitude toward those responsible for these wrongs offers a searching test of our belief that "there is that of God in every man." And the only way to meet this test successfully is to maintain the Presence in our own midst. Who knows but these disastrous days may be rich in divine compensation? With the whole world turning frantically toward the forces of might and destruction for defense, we seem utterly impotent in raising our voices against the tidal wave of armaments which threatens to engulf the nations. Efforts to prevent a program of militarizing society seem more futile than ever just now. But probably we have in the past devoted our energies too largely to such political efforts, while neglecting to enrich our spiritual resources. After all, our primary responsibility as a religious group is to exemplify in our own lives and communities the power of Christ's good will. This suggestion is not made as a spiritual escape alternative. If a new and better society is to emerge from confusion and catastrophe, it can be built only upon

new and better persons who have already laid its sure foundations in their own experience.

It is almost incredible that so widespread a panic could have occurred over the country on the Sunday night of October 30, as the result of a dramatic radio broadcast depicting H. G. Wells' conception of an air attack made by the planet Mars upon the Earth. Repeated explanations were required to assure the terror-stricken listeners that it was only a case of "play like" and "make believe." But was it merely that? Fantastic indeed the plot of a war between two worlds! Reassured, the affrighted settled back with relief, oblivious or indifferent to the fact that the simulated scenes which terrified them are now actually being enacted with realistic and deadly effect, and by our own planetarians. The Martians have nothing on us despite their warlike reputation. Almost as fantastic as the panic itself was a newspaper editorial thereon which argued from the event that we must bend our energies toward equipping the nation to ward off just such attacks from other nations. We prefer this deduction from Frances Witherspoon of the Women's Peace Union: "It is a tragic fact that our people should get the jitters over so wildly impossible an

hypothesis as an invasion from Mars, and should not, instead, be alert to the very real peril which faces us all if we pursue the policy of force, or the veiled threat of force, for arms are provocation, not defense. Friendship—not force—is the only way to deal with the situation today."

With what varying emotions will this Armistice Day be observed, twenty years after! Feelings of relief at a recently averted war will be mingled with those of apprehension in the fear that Munich will prove to be but another armistice. And what differing deductions will be drawn! Taking counsel of their fears, many—the great majority no doubt—will urge the necessity of increased armed preparedness to ward off disaster and to make secure our liberties, asking us to repeat on a yet larger scale the follies of twenty years ago. But what is the truth and the logic of Armistice 1918 and Versailles? Twenty years later, after all our victory celebrations, we find that Germany, not the Allies, is unquestioned victor. We sowed force at Versailles in 1918 and we reap defeat and danger in 1938. By what legerdemain may we hope to sow more force and yet reap peace and prosperity? Do we still vainly imagine that God can be mocked?

The Lord's Prayer and the New Christianity

By Eleanor Slater*

I

"Our Father Who Art in Heaven"

TO A CONVINCED Friend there is a strange, unfolding wonder in the growing experience of silent worship. But in the year-and-a-half that I have shared that worship, one thing has struck me: I have never heard the Lord's Prayer said individually or collectively in any Friends' gathering. I know the hesitancy of Friends to use any existing framework to direct their worship. Yet I wonder whether in this particularly ancient and precious framework there is not something searching in its implications concerning the ever-present question—*how to pray*. It was first spoken in answer to that question. If there are still wrong as well as right ways to pray, are we sure as Friends that we are always praying in the right way? If we are not, does it not behoove us to turn back, now and then, to that ancient lesson in prayer?

Two statements about the Lord's Prayer stay with me. One occurs in a letter written by Martin Luther to a young man who asked him how he prayed. "To this day," wrote Martin Luther, "I suck still at the Paternoster like a child. I eat and drink thereof like a full-grown man and can never get enough." Does that not tell us something both about Martin Luther and the Lord's Prayer? This was his meat and drink; this strengthened him to stand firm—a lonely figure at the Diet of Worms, summoned to answer to the assembled might of the German princes: "Here stand I," it enabled him to say. "I cannot do otherwise. God help me. Amen."

The other statement occurs in Kagawa's book, "Brotherhood Economics." "If you have plenty of food," writes Kagawa, who had himself known hunger, "you can never understand the meaning of the Lord's Prayer." Of the two, perhaps this is the more curious statement. The first testifies to an enduring sustenance. The second—what does it suggest? Among other things, does it not intimate that there are more costly meanings and dedications involved in this prayer than most of us appropriate to ourselves?

The greatest difficulty, as I see it, in saying this prayer aloud in public worship is that there is too much in it. The mind cannot pass rapidly enough from truth to truth, nor the will ratify seriously enough its succession of affirmations and dedications in the time it takes to say them. That is a serious difficulty. Martin Luther himself faced that difficulty, and his solution is suggestive. In that same letter on prayer he wrote that if "rich and good thoughts" come at one of the petitions of the Lord's Prayer, "let other prayers go, and listen in silence . . . for then the Holy Ghost preaches." Have you ever tried it—just taking one phrase and focusing on it, listening to all the clustered meanings adhering to that one petition? I have, and I have stumbled out into the mid-day sun after such a period of worship so awed and kindled that I am constrained to pass on the fruits of that experience. If our fellowship is to be real and organic, such sharing of spiritual experience becomes the joy and duty of us all.

One morning, not long ago, as I sat gathering into myself the silence of a meeting for worship, I started, as I had often started: "Our Father who art in Heaven." But this morning I stopped; I could go no further because my mind

*For information regarding Eleanor Slater, see paragraph on Quakerdom at large page.

came up full tilt against a question: what did I mean by "Our Father who art in Heaven"? Had I not been taking that phrase too much for granted? How could one talk about a *kingdom* or a *will* without knowing something quite definite about the nature of this *Father* whose kingdom and whose will they were? That first phrase was no mere salutation; all that followed depended on its meaning for its nature and significance.

I could remember as a child puzzling over that phrase, disappointed and bewildered by its combination of the known and the unknown. I knew what a father was, but a Father in Heaven—that was a different matter. Heaven was a strange, far-off place. Now, on this morning, I wondered: have I really got so far beyond this childhood confusion? I knew more about fathers, to be sure. I knew a little of how it must feel to be one, as well as how it feels to have one. This comprehension gives adult faith a dimension of insight forever lacking to a child. But a Father in Heaven—how far had I gone in conquering the remoteness of that phrase, except for discarding certain of its cruder anthropomorphic associations? It seemed to me, as I sat there in the hush of that September morning, that I had not gone very far. Here was a point on which I needed to let the "Holy Ghost" preach, after the manner of Martin Luther. I settled deeper into silence.

I had sat for some time when suddenly a phrase slipped into my mind. It was not a new phrase, and I did not have the wording quite correct, but it was even more arresting, at the moment, for being so expressed. It came to me as follows: "The Kingdom of Heaven is within you." It was then that two sundered halves of truth rushed together in my mind to make a single insight. If the Kingdom of Heaven is within you, and the Father is in that Heaven, then the Father himself—is he not also within you? Oh the miraculous, splendid logic of it! The Father came down for all time from his far-off heaven; he entered the Kingdom of the Soul. I had often spoken in philosophical terms of the Immanence, as of the Transcendence, of God. But now I saw it in a new way—ininitely real and vivid. Vista after vista opened; I forgot where I was; time stopped.

But then I began to be disturbed by a thought: he was in my soul only in so far as I was able to realize that inward heaven in myself. What were the laws of this inward heaven? How could I lay hold of it? How could it lay hold of me? Nothing else mattered, just then, but the answer to those questions. I settled again into thought. One by one, remembered phrases came. The New Testament was full of them, each testifying to the same truth. This inner heaven grew like a mustard-seed; it worked like a yeast; it began small, in some quiet corner of the mind, some small aspiration or buried spore of goodness; but given half a chance, it grew and grew, with an astonishing exuberance of growth. It had a way of taking over range after range of life, cramming them full of the incarnate purposes of God. There were two ways of becoming good—a negative way that tried to pull out each separate weed of selfish inclination—and a positive way that cleared a little ground and then planted something very exuberant and active, to crowd out the weeds by sheer force of growth. This positive way was the way of the Kingdom of Heaven. "Thy Kingdom come," one said—and if one said it affirmatively, believingly, something was set free in the heart that could drive out all merely negative impulses. One became subject to the miraculous workings and increases of a strange, invincible goodness, an undefeatable tenderness. That was what it was to possess the Kingdom of Heaven.

I sat dazzled by the promise of it. "Thy Kingdom come," I said over and over, straining toward this inner

mystery, yet knowing I asked for no merely selfish thing, since the Kingdom of Heaven can come on earth only by coming to individual hearts. As I asked, something very strange began to happen in me. I could feel something working, taking hold of me and forcing out the narrow limits of myself with a kind of overflowing tenderness. At last the whole world seemed crowded into my heart, with its strange confusions, its bewildering beauty, its insupportable pains and joys. There was no dividing-line between myself and the life that lay outside me. Yet something else, not of the world, was growing in me, too. I lay quiet under its motions, surrendered to the miracle. The world was in my heart; heaven was in my heart; the Father—was he not in that heaven? I sat in a void of wonder.

Such moments seem at the time to possess the dimensions of eternity, but in a flash they are gone. And so, presently, I was conscious of myself as sitting in an old brown chair in a little circle of people, trying rather breathlessly to think. Something had happened in me and was over—some curious foretaste of a slow, mysterious process that I had somehow to fulfill in myself by steady, unwearying effort. I had been vouchsafed a fleeting vision of the powers and wonders of Incarnate Love; now I had to win over the separate areas of my life in permanent submission to that love. There was no turning back. "Our Father who art in Heaven," I said, and no question blocked me now. I *knew* that Father; He was love, whatever else he was; and wherever else he might be, he was within the heart. I went on with the prayer. Indeed, I had to go on. I *had* to say, "Hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in Heaven." They came in a necessary order, each growing, in an almost organic sequence, out of the very nature of the Father and his Heaven, resident in the soul. "Our Father who art in Heaven," I had said, and in that primary recognition, once thoroughly established in my heart, I stood committed to a way of life.

I stumbled out at noon into the sun-filled air with a mind curiously compounded of wonder and resolve. I was thinking very hard about this inward heaven; and I was wondering: Can I make this car do for another year? Do I really need another pair of shoes? How little can I spend this winter for rent? It was not a queer combination of thoughts—rent, shoes, and heaven—not in a world so desperately in need of dollars. I piloted my car home, and coming into the house, I was filled with a strange thrust of tenderness at the sight of my father and mother. They were sitting as they often sat, but I saw them in a new way and my heart pushed up into my throat. We need to live more articulately, I thought. All the best lies below the level of utterance! I went upstairs, thinking of human relationships, then thinking of particular people—this one and that one whom I had not thought of recently. They stood now in the forefront of my mind with outlines of increased significance. "Our Father who art in Heaven," I was still saying to myself, "Thy Kingdom come, thy will be done"—and it seemed almost a part of that prayer to drop down at my desk and take out paper and pen. "Dear Dorothy," I wrote. The words came with a rush of tenderness. We are not half kind and loving enough, we men and women! I wrote one letter, two, three. Love incarnate works in homely ways. But it must work; it cannot keep from working. If there are great things to do, it does great things, very simply and naturally, taking no pride about it. If there are not great things, it does little things, but it must do something. And so, irresistibly, I wrote letters. That rather prosaic act had its own significance. It stood for that loving action which is the final stage, the only fitting outcome, of worship.

(To be concluded)

When Contentment Is Sin

By James R. Furbay

This is the first of a series of articles by members of the Adult Department of the Board on Christian Education. James R. Furbay is chairman of the Department.

THERE is a kind of contentment that is a virtue, a fine art to be mastered. It is the contentment which the Apostle Paul said he had learned: "Not that I complain of want, for I have learned to be content wherever I am." (Phil. 4:11—Moffatt). "But godliness with contentment is great gain." (I Tim. 6:6). This is a noble contentment. It is a mind satisfied with its lot, an inward self-sufficiency, as opposed to the lack or desire of outward things. There is something heroic about the person who says, "No matter what happens on the outside, nothing can touch my soul. I refuse to yield to despair. All shall be well." It is a contentment that is independent of outward circumstances, that has learned, as Paul and Silas in the prison learned, to enjoy the scenery along the detour.

There is, however, a kind of contentment that is ignoble. It is one thing to be contented in the world; it is quite another thing to be contented *with* the world. We have seen people contented in their ignorance and in their filthy, dilapidated environment. We have seen people who, having made some little success or achievement in something, were so contented with what they had done that they seemed to be spending the rest of their lives celebrating it. We have seen people with potential powers and capacities who failed to develop them, being content with second-rate selves and below-capacity achievements. Such contentment is sin. "Woe unto them that are at ease in Zion, and trust in the mountain of Samaria." (Amos 6:1).

A fatalistic view of life and the universe is deadening to high endeavor. It says: "Whatever is, is right. It is ordained of God and there is no use trying to change it." Such a view cuts the nerve of hopeful striving. There is always a moral and spiritual paralysis where people act on the assumption that whatever is, is supposed to be. It is the philosophy of the chip that floats down the stream.

If what is is supposed to be, then we might as well be contented with it and not strive for anything better. It is surprising how much of this kind of contentment is found in the world. It was this type of a philosophy that froze and paralyzed the Orient for so many centuries. For instance, this idea of resignation is found in the classical Arabian poem, the Rubaiyat, by Omar Khayyam. That man is a helpless, hopeless pawn in the hands of an irresponsible Destiny, is expressed in these lines:

"Impotent pieces of the game He plays
Upon this checkerboard of nights and days;
Hither and thither moves, and checks, and slays,
And one by one back in the closet lays."

There is implied a futility in idealism and hopeful striving, in these lines:

"Some for the glories of this world, and some
Sigh for the prophets' paradise to come,
Ah, take the cash, and let the credit go,
Nor heed the rumble of a distant drum!"

Where there is no tension between what is and what ought to be, there is a condition of stagnation in life. Such complacency does not fit in with the Christian conception of God. In the Bible we are introduced to a Deity who in the very beginning was working to bring cosmos out of chaos, order out of disorder.

At the heart of the prophetic messages was the judgment of God on the evils in the world, and the struggle of ideal values against the evil realities in human life and relations. Jesus said, "My Father worketh hitherto and I work." There would be no use of working if whatever is ought to be. The God of Christianity is, to use the phrase of Lowell, an "upward-still-and-onward" God, creating a larger and better pattern.

It is a sin when we are contented with what we are. To be satisfied with our present intellectual, moral and spiritual stature is to slay the man that we may become. These challenging words have come from Phillips Brooks: "Bad will be the day for any man when he is absolutely contented with the life he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was made and meant to do."

While "by taking anxious thought" we cannot "add one cubit to our stature," an undeveloped person can by the discipline of planned diet, exercise and outdoor life, often measurably increase his stature. It is always a healthy condition to feel that there are heights not yet scaled and insights not yet attained.

Sad for us is the day when we become satisfied with "the thoughts that we are thinking." If we cannot rise any higher than our thinking, then it will be too bad if our thinking becomes static. There can be intellectual growth if people are willing to read and study beyond what they already know, and if they are willing to grapple with new and more difficult problems than they have already solved. Adults can learn and grow. This is the verdict of modern psychology.

Are we satisfied with ourselves? Are we as unselfish as we ought to be, as courteous, kind, magnanimous, honorable, trustworthy, careful, accurate, appreciative, charitable, decisive, enthusiastic, friendly, faithful, generous, industrious, grateful, humble, loyal, patient, reverent, devoted, self-controlled, self-respectful, respectful of others, sincere, tolerant, thorough and as truthful as we ought to be? Until we are, we still have an unfinished educational task. We may well be content with what we have, but never with what we are.

To have the perfectionist illusion about the deeds that we are doing is to disqualify ourselves for greater achievement. Here is where habit and inertia can work to our harm. We get in the habit of doing things in a certain way, and we fail thereby to hunt for better ways of doing them.

To be contented with the deeds that we are doing is to close our eyes to the better deeds that we might be doing. It might be well occasionally to raise the question as to whether or not our service activities are the last word in Christian service. Are there other types of service expression that are more truly Christian, and that get nearer to meeting real and vital needs?

It is very easy and very possible to become "conformed to this world," to be worshippers of the *status quo*. Are we adult Christians allowing ourselves to become contented with the conditions in our modern world? Such complacency and moral inertia are sinful. To be contented in

the midst of the evils of human existence is to be like a person sitting down comfortably to rest in a room full of dust and cobwebs. Often people go on tolerating conditions that are working their own undoing.

It will be a sin of prime magnitude when adult Christians become contented with war, with racial strife and injustice, industrial exploitation, sweat shops and child labor conditions, political corruption, spy rings and labor espionage, poverty, great economic inequality, crime, op-

pression, gambling, liquor, prostitution, illiteracy, and other evils.

There is practical wisdom in these words of Gordon Graham: "There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has."

"Woe to the complacent in Zion."

Marion, Indiana.

Armistice Day, Then and Now

By Roy C. Woods

Professor of Education, Marshall College

NOVEMBER 11, 1918, was a memorable day. At eleven o'clock that day there began what was probably the greatest and most extensive celebration the world ever witnessed. No holiday ever unloosed so many pent-up emotions as Armistice Day, twenty years ago. Will you turn back the page of history and visit this celebration with me?

It was not my privilege to be in Paris on the first Armistice Day but after talking with eye witnesses I am convinced that Paris was indeed "Gay Paree" on that day. For four long years Paris had been a dark and somber city. She had not wanted to, nor did she dare, enter into gay and playful activities. For four long years Paris had been the center of air raids and long range cannonading from planes and Grose Bertha. All this was changed. The world had accepted President Wilson's Fourteen Points and the armistice which led to the treaty of peace. After four long years of martial madness the world had arrived at a semblance of rationality and had agreed to cease firing at the eleventh hour on the eleventh day of the eleventh month. Is it any wonder that Paris went wild with joy and loosed the pent-up emotions of those four fearful and appalling years? People swarmed into the streets, cafes, and places of amusement. Excesses were committed which if they can't be condoned at least can be explained.

Girls and women showered flowers and kisses upon those in the uniforms of the various allied nations. I am told that one aviator flew over the city towards the Arc de Triumph. As he approached the arc he suddenly dived with his plane and flew through it. Another war ace flew a hydroplane down the Seine river which is arched by several bridges as it runs through Paris. As he approached each bridge he arched his plane and skimmed over them much as a track man does the hurdles in a hurdle race.

I had been located in a hospital near the front lines for several weeks. Here for four long years no one but soldiers and a few stragglers were seen. For four long years windows had been darkened

at night and trains and automobiles driven without the aid of headlights. On November the eleventh shutters were thrown open and the streets and railroads flooded with lights. After four years of fearful darkness made necessary by the presence in the skies of hidden enemies seeking your life it is not surprising that the straggling peasant and the garrisons of soldiers turned out in small and large groups to celebrate, dance, and enjoy the privileges people enjoy in peace-times. I strolled out on a near-by hill and studied the horizon where the night before had been bombardment, mutilation, and death. On this memorable night the bombardment had turned into the grandest Fourth of July display of fireworks it has ever been my privilege to see. Bombs were truly bursting in air and flashlights played across the heavens, not in order that death-dealing instruments of war might bark destruction but for the sheer joy of doing something. Rifles and cannons were fired in the same spirit that one exploded firecrackers and toy pistols on Independence Day.

In New York and countless cities in the United States ticker tape and scraps of paper were showered into the air slowly to settle into the streets like a midwinter snow storm engulfing the place. In homes all over the world mothers wept for joy because their sons were coming home, sweethearts and sisters smiled with joy because loved ones would soon return. Children clapped joyous hands because they would soon see their daddy. The great war was over. We had been victorious in the struggle which was to have made the world safe for Democracy and end wars forever. But at what costs had this war been won?

Before returning to this country in the Spring of 1919, I had occasion to visit the Verdun sector. As I tramped over this field of carnage I came to one of the numerous war cemeteries which dotted France. As I stood before this sacred piece of ground I removed my hat and slowly approached the center. There

stretching away on all sides row upon row were acres and acres of little white crosses. Each cross marked the resting place of the son of some mother; the sweetheart of some maiden; the husband of some wife, or the father of some child. There under each cross lay civilization's sacrifices to the false gods of Military Might. There under each cross lay the mute obligation to civilization that a better way must be found to settle international disputes. Those acres of crosses personified to me the hope of a new and better social and political life among nations.

Following the Armistice and Versailles, all nations began their gruesome but hallowed task of returning to the home shore the living, the maimed, and the dead; and over the nation today are countless hospitals and gold star cemeteries filled with the wreckage of this great conflict. In Washington, D. C., the tribute of the American people was personified in the beautiful and stately monument to the Unknown Soldier who lies buried there. Could this soldier speak today, what would he say?

Recently the American Legion held its annual convention and the papers commented upon the fact that it took twelve hours for the parade to pass the reviewing stands. That alone helps indicate the magnitude of this struggle, but what of the millions whose lives were sacrificed? It is difficult to grasp figures of such proportions even when seen on the printed page. May I translate those figures by supposing that the Unknown Soldier marshals his fallen comrades this coming Armistice Day and they have a parade celebrating the fact that the world has so narrowly escaped another great conflagration. That parade would dwarf to infinitesimal proportions the recent parade of the American Legion. According to a recent press dispatch from Washington there were thirty-seven and a half million casualties in the World War. Suppose we stand at the reviewers stand in Washington, D. C., and watch this parade move by in brisk military fashion. Allowing three feet between

each row, and marching two abreast, this parade of the Fraternity of Mutilated War Veterans would stretch from there to New York City. Turning westward, it would wend its way to Seattle. From there it would turn south to San Francisco, at which point it would start its toilsome journey eastward to New Orleans. From thence the weary comrades would move on to the starting place in Washington, D. C. Upon arriving imagine their surprise to find that twenty-five per cent of the veterans had not yet set forth on the mammoth parade. Marching at the rate of sixty a minute past the reviewers stand, for twelve hours a day, this parade will last two years, four months and eighteen days!

We can now comprehend the magnitude of this conflict. It is stated on reliable authority that the costs of this war, totaling two trillion dollars, would build a twenty thousand dollar home for every family in the United States, Canada, England, France, Germany, Belgium, and Russia and still have enough left over to establish a fine hospital, library, and university in every town of two hundred thousand population in these countries.

It is not surprising that when Europe hovered over the abyss of war during the past few weeks, Christians everywhere prayed that civilization might be spared another such debacle. Now we can understand President Roosevelt's plea for peace as he declared, "I earnestly repeat that so long as negotiations continue, differences may be reconciled. Once they are broken off, reason is banished and force asserts itself. And *force produces no solution for the future good of humanity.*"

Armistice Day 1918 was a day of rejoicing that the Great War was over. Armistice Day 1938 should be a day of rejoicing that a new war has been averted. May we rededicate ourselves to the sentiment of 1918 and declare anew: "The world shall never again witness a war between civilized nations."

"Far-called our navies melt away—
On dune and headline sinks the fire—
Lo, all our pomp of yesterday
Is one with Ninevah and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget."

Were Kipling writing this immortal poem today we can imagine him adding the following lines:

May Nations strong and peaceful be—
May rulers check all warlike strife—
May God our Leader over all
Who teaches us the way of right,
Bring Peace among all Nations yet.
Lord God of Hosts—We shan't
forget—

those acres and acres and acres of
crosses.

Huntington, West Virginia.

SPEAK YE COMFORTABLY TO JERUSALEM

BY KHALIL TOTAH

The two schools opened as announced on October 5, in the face of odds. Rumor had it that the buildings were occupied with troops. It was also said that on account of the disturbed conditions of Ram Allah itself the Friends were not opening their schools. The high tension and general nervous state of the country make people believe the worst and naturally they take no risks in sending their children to school. The difficulties of transport and communication have been and still are a serious handicap. Jerusalem, for example, can not be reached by train. Ram Allah is without postal, telephone and telegraph service. As mail bags were so often seized by the rebels, school fees sent by post were gone. Insecurity is the most conspicuous feature everywhere about us. It is insecurity of life, money, property, houses, trees, cars, everything. If a shot is fired from a house, that house is subject to demolition by the government. If an Arab house should shelter the police, it is burned by the rebels, as happened the other day in Ram Allah.

We have boasted in the past that Ram Allah was an oasis of peace. This is no longer the case. Early in October, armed men were openly about the streets. Some 300 armed Arabs with their chief were in town. The defiance of the British authorities was complete in Ram Allah as everywhere. When there are guns about, they are apt to be used. So, at noonday a British police officer was killed and a police car set on fire.

This challenge to British authority was immediately taken up by the troops, armored cars, machine guns and aeroplanes. The rebels barricaded the entrance to Ram Allah with stones hardly a hundred yards from the Friends meetinghouse and showered the troops with lead. The machine guns spit back with fire, hitting some houses. Soon six planes arrived on the scene and circled over Ram Allah, and the rebels withdrew to the neighboring village of Bireh, hardly a mile to the east. The battle thus shifted from Ram Allah to Bireh. Those of us who were at the Boys School watched it go on from the windows and balconies. A signal would be seen, then a plane would swoop down with its machine gun rattling away and dealing death below. No sooner did an aeroplane dive way down to earth then it came up again. This continued till about sunset. When we thought the battle was over, a party of troops went on the flat roof of the police post adjacent to the Boys School and there planted their machine gun. The rebels were on a hill about three quarters of a mile to the south and firing continued till after dark. The government announced that 40 Arabs were

killed and several wounded, while the truth was that more than four score Arabs were killed. We saw the aeroplanes drop several bombs that did their deadly work well.

All that took place on Saturday, and on the following Wednesday the Friends Schools were to open their doors. Under such conditions one can easily picture the minds of parents who had precious boys and girls to send to Ram Allah for school. One school heard we were not going to start and kindly offered to use some of our teachers. Another school made offers to help take our children. Still a third communicated with us. An instructor from the American University heard we were closed and thus kindly offered one of our recent arrivals from America an opportunity to teach in Beirut. Our reply to all these Friends was that we were trusting God and opening our schools on October 5 as advertised. All the Arabic newspapers were on a strike so we could not make public announcement. There was no telephone whereby to get in touch with patrons. The happy, wild thought came to us to request the government to announce our news of opening on its radio. After hesitation they did. It was under these conditions that we received our students. We are glad to say that, in spite of the above circumstances our enrollment is encouraging. It is not as good as in former years, but it is good for as tragic times as we are living in today. The Girls School has about 60 boarders and 120 day pupils. The Boys School enrolled 88 boarders and 115 day boys. We have to content ourselves with what fees we can get. Moreover, we have to be reasonable about collections. It is a bleeding, suffering country—this little Holy Land. People in America, even though in lean years, do not know what it means to live our present life. It is uncertainty, insecurity, tragedy. The Americans and Palestinians connected with the schools are not in personal danger except through what might happen by way of accident. But we all suffer with suffering humanity about us.

Black as the clouds are, they have a silver lining. The news from London is that the Palestine problem is to be settled soon. Early November may bring forth some startling announcements. Now, that the European situation has eased, Chamberlain may give Palestine his personal attention. We in Ram Allah hope so. Last week our Monthly Meeting of Friends sent the Prime Minister the following cablegram: "Thanking God for your averting war in Europe, we pray that God may direct you to bring peace to Palestine based on honesty and justice." Meanwhile we want all our friends to remember us in their prayers. We ourselves do earnestly pray for continued faith.

Ram Allah, Palestine, October 14, 1938.

Madras and Its Background

By Dorothy Heironimus

THE third of the great ecumenical conferences within little more than a year will be that of the World Missionary Council at Madras during this Christmas season. After the survey of the task of the Christian Church at Oxford and the expression of a unified faith which came from Edinburgh, this conference faces the practical application of that spirit of unity in performing the task of the Church. The themes which have been outlined for discussion cover the faith by which the Church lives, with regard to the present world situation, the non-Christian religions, the modern paganisms, and the individual believer; the witness of the Church, including the question of world evangelism and practical questions of method and policy; the life of the Church, bringing in worship, the Christian home and religious education, indigenous ministry of the Church, educational, medical and social work, the place, work and training of the missionary, and the question of Christian literature; the Church and its environment, social, economic, international and national; and finally, the problem of co-operation and unity.

The conference at Madras is likewise the third of the international missionary conferences of the Twentieth Century. Although the six missionary conferences of the Nineteenth Century culminated in the Ecumenical Conference in New York in 1900, representing an increasing attendance from the 150 members present at a New York meeting in 1854 to the more than 3,000 present in 1900, none had been truly international in the proportion of the representatives from the various nations. Nor had the national Christians from the mission fields received due consideration. The total of national Christians present at all six conferences was only nine. The addresses were largely inspirational and promotional.

With the Edinburgh Conference in 1910, presided over by John R. Mott, a new policy was introduced. Eight commissions had done preliminary work on the problems to be debated, and as a result the discussions took what might be called a more scientific attitude, became a genuine study of missionary problems. They centered around a survey of the mission fields and opportunities in their geographical aspects. The conference appointed a Continuation Committee which encouraged the formation of national missionary councils; in 1910 only the United States and Germany had such organizations, but 1938 finds some thirty

in existence, half of them among the younger churches in the fields. (Churches developing in the field from work supported by contributions from the older, established churches are given the name "younger churches"). After the war the Committee took steps which led to the formation of the International Missionary Council.

The conference at Jerusalem at Easter in 1928, marked by a wonderful spirit of unity, stressed the application of the Christian gospel rather than evangelism and geographical problems; it considered the problems of education, rural life, industrialism, and race conflict and introduced a new attitude towards non-Christian religions. It recognized the fact that secularism forms the chief foe of religion both in Christian and non-Christian lands. A paper by Rufus M. Jones is said to have done "much to make possible the rallying of the Christian forces to meet the subtle menace of a secular civilization."

The three conferences of the Twentieth Century show an increasing realization of the place of the younger churches in any consideration of missionary work. In 1910, sixteen national Christians from such churches formed about one per cent of the total number of delegates; in 1928, fifty-two of the 231 delegates were national Christians. Now in 1938 it is planned that at least half of the 450 members shall come from these younger churches in the fields. The reason for this increasing importance is shown graphically in the report of the Survey Committee appointed by the International Missionary Council. Native communicants in Protestant missions in the Near and Far East, the Balkans, Africa, Latin America, and the West Indies, increased from 2,301,772 in 1911, to 6,045,726 in 1938, or at the rate of 162 per cent. National staff members, including evangelistic, educational, and medical workers, increased from 102,078 to 203,468, or at the rate of almost 50 per cent. During the same period the foreign staff has increased only some 42 per cent and has actually shown a slight decrease since 1925; the number of missionary residence stations has increased only 21 per cent.

Such rapid increase brings to the fore the problem of the relations between the older churches and these new churches on the field. Hugh Vernon White sees the latter as similar to the adolescent child, eager for independence, yet needing aid and co-operation, financial support and

the benefit of example for full development. John R. Mott, who will preside again at Madras, hopes that from the conference will come increasing understanding between the older churches and the younger churches and new contacts between the younger churches in different fields. While all stress the importance of the eventual self-support of the younger churches, the Bishop of Dornakal points out that the term may have different applications in different stations. If it is proposed to include in this the support of schools and hospitals in connection with the station, it might very well be objected that the older churches themselves are not self-supporting when they make use of state-supported schools and privately endowed or publicly supported hospitals. Again, the type of community in which the church develops must be considered, even among the older churches those in more prosperous regions often share in the expenses of the less fortunate.

Earl H. Cressy warns us that this increase in communicants should not blind us to the fact that evangelism is not yet finished. He cites China, where enormous progress has been made in spreading the gospel and founding churches, yet only one out of a thousand inhabitants is a member of a Protestant church. He suggests that the goal of universal evangelization would be beyond accomplishment, but it is within the reach of the older churches to build up a Christian leadership in these fields to carry on the work. In 1936-1937 one out of every ten Chinese students in colleges and middle schools was in a Christian school. The Survey Committee of the International Missionary Council reports an increase of 47 per cent in the number of elementary schools maintained throughout the so-called non-Christian world since 1911 and an increase of 129 per cent in the number of pupils enrolled. One thousand, two hundred and eighteen high schools and middle schools have an enrollment of 199,314 pupils, while 705 special schools enroll 32,496 pupils. National teachers in these schools number 100,886. Protestant churches maintain 102 colleges in the field, with an enrollment of 31,463 pupils, and 14 medical colleges with an enrollment of 1,284. In many countries these probably include the greatest part of students in schools of higher grades. While the goal of a national Christian leadership is still in the future, it is not impossible to attain. Earl Cressy advises that the missions

stress the development of strong city churches, since it is in the city that the leaders tend to congregate. The presence of so many national Christians at Madras will make possible a more rounded discussion of these questions of methods and goals, as well as offer tangible evi-

dence of what has already been accomplished in the development of indigenous leadership.

The conference at Madras in India this Christmas promises much progress towards a sympathetic understanding of the problems of the churches in the field.

Strife and confusion in the Western World and the growth of strong national movements, which aim to supplant religious institutions, have shown the older churches that they too face an uncertain future and need the co-operation of Christians throughout the world.

A Day in Gurney Land

By Anna Eves

Assistant Professor of English in Earlham College

WHAT Friend acquainted with Elizabeth Fry since childhood, and given a feeling of intimacy by Janet Whitney's recent biography, would not rejoice in a visit to Earlham Hall, the old homestead of the Gurneys, and to Goat's Lane Meeting? As Norwich is rather far from London and the beaten track for tourists, Idris Hinshaw and I, on our summer visit to England, found it hard to plan to go, but harder still to give up the idea altogether. To use the Quaker expression, the way was opened for our visit by Emily A. Coulter of Friends House in London, who gave us the name of Arthur J. Eddington (a cousin of the famous astronomer, Stanley Eddington, of Cambridge University) as the Friend in Norwich to whom we should write. His prompt and explicit reply, accompanied by a guidebook and map of the city, assured us of an opportunity to attend Goat's Lane Meeting on the morning of July 24, and to see Earlham Hall in the afternoon. We therefore planned to visit Cambridge on Saturday and to dedicate Sunday to our pilgrimage to the home of the Gurneys.

Accordingly a particularly bright morning found us ready to set out from the Royal Hotel, guidebook in hand, to find Goat's Lane Meeting. The streets wound about confusingly and were very narrow, but we found our way correctly past the Guild Hall, saw the modern tower of the unfinished town hall, rising just back of it, then lost ourselves, and had to be set right by a very kind Salvation Army woman who showed us the narrow lane we had overlooked and guided us to the door of the meeting-house.

Arthur Eddington, a very wholesome, radiant man, soon greeted us. He explained that the building had been remodeled in 1810-12, so that it is not now quite as it was in Elizabeth Fry's day. The facing seats are in the same part of the room, but the others are arranged to complete a hollow square. Another man, tall, serious, and friendly, introduced himself as clerk of the preparative meet-

ing and seated himself in front of us. People of all ages, except the very old, including a good sprinkling of young people and children, composed the audience. One half expected a flutter of red cloaks to herald the arrival of Elizabeth Fry and her sisters. Perhaps this was a First Day when they contrived to be absent. Arthur Eddington sat at the head of the meeting, and after a suitable period of silence, prayed earnestly. A little later the clerk spoke, and after more silence, Arthur Eddington talked, giving three points from a book by the Countess of Asquith suggesting ways of carrying on a reform. A courageous outlook, an unconventional attack, and valiant endeavor should lead to successful achievement. He used the life of Elizabeth Fry to illustrate these ideas.

Just before the close of the service, the clerk of the meeting said that so far there had been no account of the Junior Yearly Meeting held in May, but that two young Friends who were present would report. The first told of their considerations during one session, saying that they took note of the uneven distribution of wealth and the spending of too much money on luxuries. They decided, however, that a return to Quaker dress was not necessary. We were told later that the two young men who spoke would this Fall enter the university, one going to Cambridge, and the other to the University of London.

Our unofficial greetings from American Friends were well received, and we met and visited with a number of the members after the service. One young woman was called in to greet us, as she had made a trip to Canada with a group of one hundred school girls. They had been to Niagara Falls, but as their passports were not properly visaed for the United States, they could not arrange to enter. Some one standing by told her he believed that she was the only one of the congregation who had crossed the Atlantic.

Arthur Eddington then took us in his car to visit the Gildencroft Meetinghouse,

now used as an Adult School. It is unaltered since William Savery spoke there so aptly to Elizabeth Fry's condition, except that pillars have been put in to support the heavy roof. It is a neat brick building. They were announcing the coming of Elbert and Lieuetta Russell for the first Sunday of August. In the old cemetery of this meeting are buried many of the Gurneys. At first no gravestones were set but a careful chart was kept. Later, flat stones were used, and finally plain, erect slabs were permitted. Several of these have been rather recently set up to mark the resting place of various members of the Gurney family: Elizabeth's father and mother, her sisters Rachel and Priscilla, and her brothers John and Joseph John, and the latter's three successive wives. Near by is a stone marking the grave of Amelia Opie.

Our next point of interest was Number 10 Magdalen Street, where is still standing the house in which Elizabeth Fry was born. This house is also the birthplace of Harriet Martineau. After pausing here long enough to remember the lovely mother, who died in Elizabeth's girlhood, we went to the cathedral to stand beside the grave of Edith Cavell.

This concluded our sight-seeing for the morning. Arthur Eddington explained that his wife had to be away on this Sunday, and we regretted not having an opportunity to make her acquaintance. We certainly had reason to appreciate his efforts as host.

At two-fifteen our kind guide called at the hotel for us, and we set out for Earlham. Toward the outskirts of Norwich we saw a number of new houses, which we were told were built by municipal funds as a part of their housing scheme. The city has pulled down a number of houses in the slums and built these new ones for rent to citizens. In a number of cities we observed similar plans for improving conditions.

A drive of three or four miles brought us to Earlham Park, a tract of seventy-five acres. This old home of the Gurneys,



EARLHAM HALL

for which our Earlham College is named, is now in the possession of the city, the grounds being used as a park, and the house, until about a week before our visit, as a home for the city nurses. As we turned into the grounds, we again missed the flutter of the red cloaks, for we were near the place where the "mad-cap girls" once held up the coach. The road has been changed from the older day and comes up from the corner only, the front drive down the avenue of trees being closed, to the detriment of the general effect, it seemed to me. However it could not be other than lovely with so many great trees all about.

Like Earlham College, it faces north. The gardens lie to the south, and here the plan is definite and clear, probably little changed from earlier days. One little formal garden, enclosed on three sides with high brick walls, gave a sheltered nook where they must have enjoyed the sunshine. It was gay with petunias, lavender, and Michaelmas daisies. We went on through a park-like area to a larger informal garden, the center of which was devoted to roses. Around the borders were Shasta daisies, delphinium, and phlox. One longed for color films to get an adequate picture of the gardens. As we came back to the house, we saw the enormous wheel formerly turned by a horse to pump the water for the house. Although the wheel is kept, an electric pump now does its work.

As our host had made arrangements with the caretaker so that we could see the house, even though it was Sunday, we now entered from the garden side. The large hall on the ground floor is used as a tea room. We were told again about the nurses. If we had gone on our way to London, as we had at first intended, we should not have seen much of the house, for the city nurses had

been domiciled there, the rooms furnishing a convenient place for them, and certainly an appropriate one, considering Elizabeth Fry's interest in nursing and her constant practice of the art in behalf of her numerous connections.

We went up a few steps into the west addition to the diningroom, and then on up a flight of stairs to the "oak drawingroom" in the central part, no doubt the room in which the young Gurneys had their parties, as Janet Whitney relates, when entertaining the young officers the year Elizabeth was seventeen. Just now all these rooms are bare, except for some washstands, bowls and pitchers, and the like, left to be sent after the nurses, who are now to be housed in town nearer their work. But as we went from room to room, up a few steps and down again and around queer corners, we could feel how full of life the house must have been with the young Gurneys and their staff of servants.

On the third floor on the north was a small room with a very imposing array of bells over the doors, up close to the ceiling, evidently the maid's room, and she constantly on call. Close to this room on the south was the room of the old nurse, so appreciatively spoken of in Lubbock's *Earlham*.^{*} Upon our inquiry, the caretaker showed us the eleven-sided room where Elizabeth began her class for neglected children. A partition has been put in to divide an otherwise very large room, but the guide counted the eleven sides for us.

We came down the very steep, winding stairs and looked out the front door, down the avenue of trees. Arthur Ed-

^{*}Perey Lubbock, who was brought up at Earlham, was the great-grandson of Samuel Gurney, Elizabeth Fry's brother. Lubbock's biography entitled "Earlham" was awarded the James Tait Black prize for biography in 1922. Being as much a history of the old home as a biography, it is full of interest for Friends.

dington from here pointed out the directions of the three parishes which Ripley, the Church of England clergyman, served after he married Lubbock's grandmother. The fact that Arthur Eddington remembers him made him more real to us. We had tea in the tea room and watched the people quietly enjoying the grounds, certainly in a spirit of which the philanthropic Gurneys would approve. We were told that probably the various rooms of the house would be fitted to commemorate the individual Gurneys of distinction, which would give the home more of the atmosphere appropriate to it.

We were then returned to our hotel to be ready for our train. Arthur Eddington expressed his appreciation of our coming so far out of the beaten tracks to visit Norwich and sent his greeting to American Friends. For our part we felt richer, not only for communing with Friends of an earlier day, but for a contact with Friends of the present, where they are cherishing their heirlooms and using them to promote more gracious living in the present.

Richmond, Indiana.

THESE THREE, O FATHER

O Father of our spirits,
Be patient with us still;
We cannot see the pathway,
We do not know thy will;
For, having ears, we hear not,
And, having eyes, are blind;
Illumine now our darkness,
Thou Light of all mankind.

Our boasted strength is feeble,
Though proud, we are not strong;
We daily lack the vigor
To overcome the wrong.
Give us, O God, the power
To tread the path we see,
Enable us to follow
The light vouchsafed by thee.

Not only are we sightless,
Not only are we frail;
Our selfish hearts are evil,
By wilfulness we fail.
Forgive us for our malice,
Rebuke us for our sin,
Transform our low ambition
And make us pure within.

O Father of our spirits
These three we humbly seek:
New vision in our blindness,
New strength when we are weak,
New wills that are courageous
Reborn as from above;
Bestow on us thy Spirit,
Convince us by thy love.

D. ELTON TRUEBLOOD.

"To Friends Everywhere"

By Lois R. Hiestand

ON a hill overlooking the Ohio town of Mt. Pleasant, some fifteen miles northwest of Wheeling, West Virginia, is a large brick and stone structure, built one hundred and twenty-five years ago by and for the use of Friends of Ohio Yearly Meeting.

Adjoining this meetinghouse is the site of publication of the first two anti-slavery papers published in America: Charles Osborn's *Philanthropist*, and Benjamin Lundy's *Genius of Universal Emancipation*. Just across the driveway and bordering the meetinghouse grounds is the old Flanner house, home of the nineteenth century Quakeress, Abbie Flanner, whose romantic correspondence in verse with Fitz-Greene Halleck forms an interesting chapter in the literary annals of their period. Nearby, too, are several locations noteworthy in Quaker history: the headquarters of the Free Labor Store Movement in America and of the Underground Railroad in southeastern Ohio, of the first silk mill for the manufacture of silk cloth in America, and of three old Friends schools, the principal one being the Mt. Pleasant Friends Boarding School established in 1837.

No longer serving as a place of Friendly worship, the meetinghouse, a fine example of Quaker colonial architecture, is in a comparatively good state of preservation and stands today a monument to the careful planning and skilled craftsmanship of the pioneer Quakers who, wishing to establish homes on free soil, came in 1800 to Mt. Pleasant where, in rapid succession, they set up Monthly and Quarterly Meetings. In 1813 they established the first Yearly Meeting of Friends west of the Appalachian Mountains and started construction on their meetinghouse, which was finished the following year.

Made of brick with stone trimmings, and measuring sixty by ninety feet, it was the largest building in eastern Ohio and one of the largest in the State at the time when it was erected. In design it followed the usual form of Friends meetinghouses of that period, and exhibited, when finished, a plain, substantial and dignified exterior.

Within were found the features peculiar to Quaker houses of worship: the facing bench for ministers and elders, the visitors' gallery above and around the main floor, and the partition which made possible the separation of men and women worshippers. This partition, of paneled poplar, with horizontally joined sections, operated much like a giant

windlass and took four men to operate. The auditorium, which included all of the interior except the attic, seated approximately two thousand persons. Here, in years gone by, Friends from far places voiced to well filled benches the concerns under which they were laboring and which had occasioned their visitation.

Nor have Friendly voices been the only ones to be raised within the meetinghouse; many non-Quakers of note have been given the freedom of the building and have spoken to large audiences. The late Billy Sunday once talked in the Mt. Pleasant meetinghouse, saying afterwards that its remarkably good acoustics had made it easier for him to preach there than in any other building in which he had ever given an address.

The Mt. Pleasant area furnished virtually all the materials which compose the meetinghouse. Brick clay was obtained and burned on a near-by lot. From the surrounding forests came the lumber for the supporting beams, the shingles, and the interior furnishings and finishings, while stone for the foundation was quarried near the town.

Eastern Ohio artisans and laborers did all the work on the meetinghouse, not only on the building itself but also on its equipment. And they built well and permanently. The massive walls (two feet and more in thickness) are still "plumb" today, and the foundations firm and trustworthy.

Very naturally, however, the building, after so many years of existence, does show signs of deterioration. Two or three years ago the trustees of Ohio Yearly Meeting which meets at Damascus began to realize that something would have to be done, either to destroy the property or turn it into some sort of a fitting memorial, and they appealed to the Ohio State Archaeological and Historical Society for advice and possible help. The matter was given very careful consideration by

both the trustees of the Yearly Meeting and the officers of the Archaeological and Historical Society, who have now reached an agreement that if Friends and the friends of Friends of Ohio Yearly Meeting, with the aid of Friends in other Yearly Meetings, both east and west, who are in sympathy with preserving such a historical memorial, will raise the funds to restore and put the property in first-class permanent condition through the Archaeological and Historical Society, that Society will consider its future preservation and maintenance, it being understood that the memorial is always to carry a religious significance and the property to be so conducted. It will be administered by the State Memorial Department of the Ohio State Archaeological and Historical Society, which will ask for an advisory committee representing the interests of Friends, so that a proper atmosphere may be permanently maintained.

In order to make these improvements and add some property adjoining the meetinghouse grounds, together with a house which already has marked Quaker historical significance and which would serve as a caretaker's home, it is estimated that approximately \$25,000 would be necessary. While this may seem at first to be a rather large sum, if one will stop and consider what is involved and then consider the various possibilities among American Friends both east and west and those who have been successful in this country who are interested in just such memorials but who are not Friends, it is not an impossible undertaking. Certainly it is a praiseworthy one: the preservation of a stately edifice which is of itself significant as the mother meeting of practically* all Friends meetings west of the Appalachian Mountains and which is, when considered in relation to its setting and environs, perhaps better fitted than any other Friends community in America to serve as a tangible memorial to Friends and their contribution to our nation's history. As such the project merits the generous support of Friends everywhere.

Pledge cards may be secured from Harry H. Clarke, 42 South Warren Avenue, Columbus, Ohio, or contributions may be made directly to the Quaker Memorial Fund at Mt. Pleasant, Ohio, in which case checks should be made payable to E. B. Jones, Treasurer, but mailed to Elizabeth Lupton, Secretary.

*The early Quaker communities in eastern Tennessee were an expansion of North Carolina Yearly Meeting.

LOCAL MEETINGS WILL PLEASE NOTE

On the initiative of the Federal Council of Churches, Sunday, November 20, has been designated as a special day of prayer for the victims of racial and religious oppression. It is hoped that all our meetings will cooperate in this intercession. At its recent meeting in Denmark, our World Committee on Consultation urged the importance of this problem upon Friends everywhere. See editorials of reference in this issue.

CENTENARY OF QUAKERISM IN IOWA CELEBRATED

It was just one hundred years ago that the Society of Friends had its beginning in Iowa, in the establishing of Salem Meeting. On October 8 and 9, Salem Friends fittingly celebrated their meeting's centennial anniversary.

The observance began on Saturday afternoon with the backward look. Friends visited the cemetery, paying silent respect to the memory of those who had established the meeting and carried it forward in its early years. They also inspected the old Whittier College building, now used for the local high school.

In the evening, scenes portraying the life of early Salem Friends were presented. The first act portrayed the concern of early Friends for the building of a meetinghouse. The second brought a typical "Salem Monthly Meeting of Women Friends," in session about 1841. The attitudes and standards of the people were clearly set forth throughout the pageant. The third act revealed the beginning of the Underground Railroad in that section.

At the Sunday morning meeting for worship, Helen White and Freda Dillavou as representative members of the sixth generation of those who established the meeting a century ago, presented a beautiful bouquet of flowers in memory of the forefathers who labored in such sacrifice and devotion. The pastor, Paul Barnett, with an appropriate response, accepted the flowers for the present meeting and invited the group to join in singing, "Faith of Our Fathers." The congregation was led in a devotional service by the General Superintendent, Richard R. Newby. Lawrence Sams, former pastor sang, "When the Tide Comes In." The morning message was delivered by Dr. Edwin McGrew, President of William Penn College. He took as his subject, "The Unshamed God," using the text of Hebrews 11:16: "Wherefore God is not ashamed to be called their God."

The afternoon service was in charge of Bessie F. Collins, chairman of the anniversary committee. The names of representatives appointed by Iowa Yearly Meeting were called and greetings were expressed by Frances McGrew, Richard R. Newby, Viola Smith and Guilford Street. The history of Salem Meeting was given as written and read by Elbert Brown; that of the missionary and educational activities by Paul Barnett. Greetings were expressed in person by Lawrence and Sarabelle Sams, and Florence Baker, former pastors, while written messages were read from former pastors and members not present, including greetings from Melvin and Anna Smith, G. L. Stanley and family, Guy and Minnie Harvey, Alice Lawrence Trader, Lydia Gregory, Ernest Gregory and Angie Pidgeon.

In the evening Richard R. Newby, General Superintendent, spoke from the text, "Ye have not chosen me, but I have chosen you," (John 15:16).

The meetinghouse was very nicely decorated with flowers. The fitting expression in gold and blue letters, "100 Years for Christ," as it hung across the front of the auditorium, impressed one with the thought of the past century's accomplishments and also the purpose that the meeting continue thus through a second hundred years. The occasion was not only one of enjoyment and blessing to all who were present, but is especially significant in that the first Friends meeting to be established west of the Mississippi River has passed the milestone of a century.

CREATIVE RALLY PROGRAM AT WEST ELKTON

In place of the usual methods for Rally Day, Friends at West Elkton, Ohio, observed the entire month of October in an awakening program. Under the leadership of Burgess Bach, the Bible School Superintendent, and Arthur W. Hammond, the pastor, each Sabbath day was made important. Music, class interests, heart to heart messages, attendance goals, and always real human sympathy and understanding with much encouragement, were employed throughout the entire program.

Gradually the interest increased, and the attendance grew until a new high of 103 was realized in the Sunday School on October 30. In fact, the climax was reached then with a full day's program, and the interest was at high tide in all the services. A musical program was the special feature in the Sunday School. In the church service the sermon was on "Creative Service," and was the final one in a series of five, and drew large interest and attendance, especially among the young people.

During the noon-time a fellowship dinner in the meetinghouse was partaken of by a large group of people.

In the afternoon the Men's Gospel Team of the Hamilton Men's Bible Class of the Baptist Church of Hamilton, Ohio, was with us for one of their wonderful gospel services. More than 125 people enjoyed this religious feast together. At the close of the meeting the leader of the team called for a consecration service. He asked all who would renew their covenant with God, and who would pledge their best effort for Christ and the church the coming year, to come forward. The response was beautiful. Almost the entire membership and many others present, presented themselves at the altar.

Truly, it was a worthy effort throughout. The results and responses were very gratifying to the leaders. New interest and fresh encouragement are felt by all for the future activities of the meeting.

KANSAS YEARLY MEETING WELL ATTENDED

The sixty-seventh session of Kansas Yearly Meeting of Friend shared the hospitality of Wichita with the Southwest Kansas Conference of the Methodist Church, the week of October 9 to 16. Fraternal greetings were exchanged, Dr. David M. Edwards of Friends University being the representative of the Yearly Meeting.

Throughout the week the weather was ideal, the doors and windows of University Church being wide open at most of the sessions. This fine weather also enabled many persons to attend who might otherwise have been compelled to remain at home.

Friends were saddened at the first session of the Yearly Meeting by the announcement that Bertha Stubbs Sumpter, Reading Clerk for many years, was critically ill in a hospital, and it was necessary to select another clerk. Alta Bailey, Clerk of Wichita Quarterly Meeting, was chosen to the place, and as Eli Wheeler, Announcing Clerk, had taken a pastorate in Iowa, Lee Stevens, pastor of the meeting at Barclay, was appointed to that place. Frank C. Brown was chosen again for Presiding Clerk, Gervas Carey for Recording Clerk and Harold Selleck, assistant.

More than the usual number of representatives from the various quarterly meetings attended the sessions and the same was true of the boards and standing committees.

Visiting ministers and other friends with or without minutes, were quite as numerous as in former years. Among them were Thomas F. Andrew of North Carolina; Calvin Choate, Portland, Oregon; Aaron McKinney, Pueblo, Colorado; Lan Winslow and Cora Kershner of California; Fred and Effie Comfort of Ohio; John Bond of Nebraska; William J. Lee, Hongkong, China; Orlando Hobson, Sacramento, California; and Jennie Callister of New York, representing the Associated Committee on Indian Affairs. Most of these participated in the discussions.

Summing up the report of the Peace and Service Committee, Anna Jane Michener, the secretary, declared that because of varying views concerning peace and war, our most urgent need for the next year is to examine and test our historical peace testimony, compare our various views with it and decide what our peace testimony shall be.

Alfred Smith, pastor of Cherokee meeting, gave an interesting report of the Institute of International Relations held at Bethel College, Kansas, last Summer, and urged Friends to attend and support the next one. It was also urged that at least one representative from

QUAKERDOM • AT • LARGE

We were deeply appreciative on October 25 of a friendly call made at the Central Offices by Pearl Alice Hole of Friendswood, Texas, who had driven north for a visit with Indiana relatives.

* * * *

Ruthanna M. Simms, Executive Secretary of the Associated Executive Committee on Indian Affairs, is spending some weeks in Oklahoma inspecting the work of our mission stations and addressing herself to their problems.

* * * *

At the annual meeting of the Indiana State Teachers Association held at Indianapolis a fortnight ago, Howard C. Morgan of Earlham College was elected president of the Association of Indiana Teachers of Speech. Singularly enough, another Friend, Lilith Farlow of Kokomo, Reading Clerk of Western Yearly Meeting, was elected Vice-President.

* * * *

Friends will be eager for further information regarding Alvin T. Coate of Indianapolis, whose critical illness was noted in our last issue. His condition became worse after that notice appeared, but within the past week there has been sufficient improvement to justify renewed hope that he may be restored to comparative health.

* * * *

Francis Doan Hole, second son of Allen D. and Mary Doan Hole of Richmond, Indiana, is pursuing graduate study in Geology at the University of Wisconsin, thus following in the footsteps of his father, head of the Department of Geology at Earlham College. Francis is enjoying his association with the Friends group at Madison, now organized as an independent meeting.

* * * *

Horace C. Terrell, of Oregon, a graduate of Earlham College, recently received his Ph.D. in English at the University of Washington, working out his thesis on "The Hawthorne Problem," in which he defended his view of the character and personality of this enigmatical man of letters. Horace is a member of the Faculty of Linfield College located fifteen miles from Newberg, where reside his parents, Clifford and Effie Terrell.

* * * *

In one of a series of biographical sketches of Portland, Oregon, pastors, Joseph G. Reece, pastor of the First Friends Church in the Rose City, is spoken of as "an unusual man in this day of extreme specialization." He is characterized as "not only a pastor but printer and voice teacher." (We wonder if this versatility of function so confused

the writer as to cause him to refer to his sketch as "biological"! Last year Joe was president of the Portland Ministerial Association, and has served as secretary of the Portland Council of Churches.

* * * *

Lyra T. Wolkins of Newton Highlands, Massachusetts, represented Friends as good will emissary at the installation of Dr. Robert Cummins as General Superintendent of Universalist Churches which occurred at Malden, Massachusetts, on October 18. Reporting the installation as a dignified, serious and impressive occasion in which she felt it a privilege to share, she writes: "I was the only woman to represent a denomination; two other women were in the section representing the ministry, being pastors in Universalist churches. This was very appropriate, as their denomination and ours were the first to recognize the ministry of women."

* * * *

Alice Yang, whom many readers will remember as having represented China at the Friends World Conference last year, returned to China in October, sailing on the same boat, *Empress of Asia*, on which Lois S. Vaught and more than one hundred other Christian workers were passengers. Lois Vaught writes

SHALL STRICKEN CHINA CALL IN VAIN?

Mutely the world looks on while China
moans

Her requiem in echoing overtones
For countless dead—her heart bowed
down—forlorn,

Beneath a scourge too heavy to be borne.

A neighbor nation, crazed with greed
and lust,

Tramples her womanhood beneath the
dust;

The blood of China flows—a crimson
stream—

While cities fall, and Chaos reigns
supreme.

Scorned and despoiled in ghastly pageantries,

Threatened by flood and famine—dread
disease,

She gazes down Destruction's flaming
path

And fearfully awaits the aftermath.

Shall Civilization drowse, nor lift a hand
To ease the pain in this beleaguered land,
While China calls, (her homes and fields
laid waste)

"O, Nations! Heal our wounds! Make
haste! Make haste!"?

LUCILE CHANDLER.

Minneapolis, Minn.

that "the business people on board marvelled that so many of us were returning to the troubled Far East." Alice Yang is the daughter of S. C. Yang, Clerk of Szechwan Yearly Meeting in West China.

* * * *

In our issue of September 29, we made editorial mention of the striking article, "I Became a Quaker," which appeared in *The Christian Century* for September 21. It was written by Eleanor Slater, a member of the Faculty of the University of Rochester, and it is she who contributes so discerning and helpful an article to this issue of THE AMERICAN FRIEND. The article to follow is equally moving and penetrating. It has been announced that Eleanor Slater is to become Personnel Secretary the first of the year of the Industrial Section of the American Friends Service Committee.

* * * *

As reported in the magazine, *Time*, for October 24, Dr. Erland Nelson, Professor of Psychology at Newberry College, South Carolina, decided some time ago to test out the frequent assertion that our college campuses are hotbeds of radicalism. As the result of an investigation of student attitudes toward current "isms" and more or less controversial questions—an investigation made of fourteen church colleges and four state universities—he finds that college students are markedly conservative: discouragingly so we would say. What gives this item a place on this page is the fact that Dr. Nelson reports that students in Quaker colleges are least conservative, for which we thank God and take courage. Catholic students were found to be the most reactionary by far, with the state universities occupying middle ground.

* * * *

William D. Webb writes from Ithaca, New York, that he and his mother, Margaret Dorland Webb, are enjoying the Cornell University campus, as well as their association with the independent meeting group of Friends there. Rufus Jones spoke to the group on October 22 of his recent trip to South Africa and next morning was the University chapel speaker. Similarly, David D. Webb, who is enjoying his second year at Hartford Seminary, writes of a visit which Leslie D. Shaffer had just paid the Friendly group there, speaking to them regarding the Wider Quaker Fellowship. Other Friends in addition to David who are studying at Hartford, are: Mildred Hinshaw, Iowa, William Penn College; Daryl Kent, New York, Guilford College; and Harold Sharp, North Carolina, Guilford College.

CASE FOR THE VERY SMALL FRIENDS COLLEGE

BY MARY KIRK ANDREWS

It has been stated authoritatively that many small voluntary groups are the hope of a democracy. Many of us believe in democracy with the intensity of religious devotion and it may be necessary for us to practice democracy with the same devotion if it is to become the vital principle of our national living.

May not the very small college serve to strengthen noble, co-operative living? Some of us answer in the affirmative. We know that if the very small college copies the manners of the larger institutions there is no reason for its existence: the larger are superior with their efficient plants, their securely salaried professors, their well equipped laboratories and libraries, and their techniques for keeping their buildings and grounds in order. But there are manners of Christian friendliness that are easier for the small college to develop on account of its smallness.

Of course a small college community is no guarantee of worthy, generous teacher-student relationships and finely democratic living among the students. However, it has a unique opportunity to make itself "a unity of interacting personalities" which may approximate a family in the sense which Jesus used the family relationship figuratively.

The very small Friends college should welcome appropriate examination and expert advice for its achievement of integrity, simplicity, generous fellowship and scholarship. (When we speak of examination of the college we refer to teachers, students—past and present—governing boards, and procedures in office and class rooms.) The unpardonable situation is the one marked by insincerity, by snobbish, dictatorial, impersonal and arbitrary contacts. If the college ranks high in Christian democracy, and is passable though less than excellent in scholarship, we believe that its constituency should rejoice in its existence as a going concern in the interests of a national democratic society.

In the face of poverty, a number of Quaker schoolmen hold that development of integrity, courage and good will as well as commendable scholarship is worthy of their best efforts. Somehow it is easier in the very small college to make personalities supreme, and the teachers may be chosen with this as an objective. Such teachers know how to connect subject matter of disciplines with the present and past experiences of their students, and with forthright, democratic methods, prepare college youth for rich, socially adjusted living in a world of reality.

Perhaps this is the reason that an appreciable proportion of men and wo-

men from the very small college can work successfully with persons of various cultures and races, and also fill the more responsible posts in departments of large colleges and universities.

Some of the professors in struggling Quaker colleges have learned how to make the most of little, to keep their heads up, to live exaltedly, to share prodigiously. A student may hie himself to his "Prof's" near-by home to obtain some information relative to his course—the knowledge may be a bit trivial but it seems important to Yungve Peterson. The professor is not upset. He genuinely and generously supplies the directions. He may even invite Y. P. in to talk with the family; and when he leaves, the "Prof." with happiness in his voice may invite the lad to come again.

Perhaps some day, in wisdom, Friends may establish more of the very small colleges in appropriate places and bless the ones they have.

Central City, Nebraska.

WORK OF STATE COLLEGE MEETING

"Finding Life's Values" was the subject taken under discussion by the meeting at State College, Pennsylvania, this past Summer, with two of our own members, Dr. C. E. Myers and Dr. John H. Ferguson, leading the weekly discussions, assisted by some non-members. The average attendance at these discussions was twenty-nine, with an average of forty-two attending meeting for worship.

Perhaps the outstanding feature of our summer period was the experience of the first wedding ever held in our meeting. Martha Overholts whose mother is a member of West Elkton, Ohio, Meeting, was married to Charles M. Rick, Jr., of Reading, Pennsylvania.

On sixth day evening, Ninth month, 23rd, our meeting, along with the other church groups in the community, again held its opening reception to interested students. This year the program for the reception was worked out by student members of the meeting and we had an enjoyable evening of games and fun with thirty-three young people and seventeen adults present.

A continued feature on our winter program will be the pot-luck suppers held once a month. The first of these was held on Tenth month, 2nd. After supper we heard reports from several members of the meeting who had attended gatherings during the summer. David Telfair reported on behalf of himself, his mother Alice Telfair and another member of the meeting, Alice Maule, who jointly served as the meeting's delegates to the Institute of International Relations held at the College. Roger Way, who for the third year attended Camp Keewahdin, told of his experiences there.

A CONSTRUCTIVE PROGRAM IN NEW ENGLAND

As the fall Quarterly Meetings are being held throughout New England, many of them are taking up in one way or another the recommendations made at the Yearly Meeting last June by a special committee appointed by the Meeting on Ministry and Oversight, the Peace Committee and members of the Young Friends Board. It was appointed to consider Friends responsibility to our membership in general and to our youth in particular, in instructing them in ways of peace at a time when the State requires more and more ways of war, and of leading them to the Source of wisdom and strength when being called on to witness or suffer for righteousness sake. The statement and recommendations follow:

"We continue to live in and proclaim the spirit which takes away the occasion for all war. We believe that love is stronger than hate, and that war will only be inevitable if Christians take the sword in spite of the Master's words that those who take it shall perish with it. Inasmuch as war is 'utterly unchristian and cannot be reconciled with the spirit of Christ,' and that it is planned and entered into by the agreement of men to the detriment of all, we hold it unchristian to participate in the preparation for, or in the activities of war and instead would urge industrial leaders to recognize the lack all over the world of the ordinary necessities of civilized life as an outlet for their products in place of the implements for destruction.

"To enable our membership consistently to maintain our peace testimony in daily life, and to answer those questioning the reasons for our faith, always remembering our high aim of 'studying to show ourselves approved unto God,' we recommend:

1. That this special committee be continued for one year to work with the Peace Committee of the Yearly Meeting in organizing and aiding local groups to obtain study material and speakers, and in distributing literature.

2. That pastors and leaders be faithful in proclaiming the Gospel of love.

3. That local meetings have concerned committees, arrange study groups, provide reading matter, and work with other organizations for the normal, peaceful pursuit of life and the resistance to war; and to instruct and stand with all those who must refuse military service for conscience sake.

4. That groups and individuals avail themselves of the facilities of the institute of International Relations, that they read and share such Friendly historical books as "Southern Heroes," that they procure, study, and use as led, material

provided by the American Friends Service Committee, the Fellowship of Reconciliation, the War Resisters League, and similar organizations; and that each individual cultivate a sensitive spirit in which he shall determine for himself his attitude and actions in regard to all things pertaining to war and the preparation for war in the light of Friends' beliefs.

5. That Quarterly Meetings and the Workers Conference give time to answering Query Six.

6. That those who do not know the way of peace through Christian love, including those in official and influential places, be made familiar through individual and group endeavor and by the widespread publication of our message, with the fact that Friends can take no part in war or its preparation, and of our constructive purposes."

FRIENDS IN TENNESSEE
ENJOY TRUEBLOODS

Friendsville Quarterly Meeting (Wilmington Yearly Meeting) enjoyed all of the sessions held at Oak Grove, Tennessee, Saturday, October 22. The meeting for ministry and oversight was held at ten o'clock with Willard O. Trueblood acceptably present. In the regular meeting for worship at eleven o'clock he gave a very inspiring message from the text in First John, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." He pictured John a real person speaking to us today of the Father who is always the same to every individual. At the close of this worship period a double quartet from Friendsville sang very beautifully, "Near to the Heart of God." At noon a bountiful lunch was spread in the grove underneath the mountain trees in their autumn splendor, and friends of Friendsville, Knoxville, Oak Grove and its preparatory meetings enjoyed an hour of fellowship and lunch.

At the close of the business session in the afternoon, Willard Trueblood told of his work in the Preaching Mission for the Five Years Meeting, and in the evening the young Friends were privileged to hear Caroline Trueblood. The presence of Freemont B. Milner of Leesburg, Ohio, was acceptably recorded.

Willard O. and Caroline Trueblood were within the bounds of the Quarterly Meeting from September 28 to November 6, and have greatly enriched the spirit of the meetings as well as the lives of individual young people. In Knoxville they were well received by nearly ten thousand high school boys and girls, both white and Negro. They spoke to clubs and over radio and were used by peace councils.

All in all we can say Friends in Tennessee have had one of the best Quarterly Meetings in history.

Financial Statement

REPORT OF UNITED BENEVOLENCES
(April 1, 1938 to October 31, 1938)

Received from Yearly Meetings:

Baltimore	\$ 1,550.31
California	87.50
Indiana	6,027.21
Iowa	3,289.23
Kansas	447.17
Nebraska	206.88
New England	1,895.07
New York	1,735.45
North Carolina	1,439.12
Western	2,802.52
Wilmington	628.91
Oregon	233.24
Received from other sources	1,108.80

Total Receipts\$21,451.41

Distributed to:

American Friends Board of Missions	\$17,494.65
Peace Board	127.53
Board on Christian Education	520.38
Board on Prohibition and Public Morals	154.85
Board of Education	30.66
Fund for Aged Ministers and Missionaries	968.80
Cooperative Fund	1,610.22
Emergency Fund	544.04
Bank Service Charge	.28

Total Disbursements\$21,451.41

Estimated Budget for year 1938-39	\$65,000.00
Receipts to date	21,451.41

Balance to be raised by March 31, 1939\$43,548.59

FRIENDS HAVE SOMETHING!

The Young Friends of Van Wert Quarterly Meeting (Indiana Yearly Meeting) met October 30 for their fall conference at First Friends, Van Wert, Ohio. The theme of the conference was, "Friends Have Something." The speakers for the occasion were representative young people of the various local meetings. They discussed the founding of Friends, their testimony, their attitudes toward society and their present-day work. Hidden in the messages was the contribution our Society has made to the world in the past, what it is doing in the present and our expectation for the future. Mention was made that we have that "something" that others have copied and are still copying, even to the taking of our name for the trade name of various nationally advertised products.

Time was given during the lunch hour to hear from the delegates who attended Quaker Haven, and for a period of meditation and prayer for the Young Friends' work in particular.

The evening session was blessed by a short message of inspiration and chal-

lenge from the life of Caleb given by our welcome guests, Robert E. Cope. He was accompanied here by his wife, Ardelle, and others from New Castle. Our message on Peace concluded the conference in the playlet, "Missing," by Elizabeth H. Emerson.

SPANISH REFUGEE SUPPER
AT RUBIO, IOWA

The Friends Meeting at Rubio, Iowa, observed October church night by serving in the church basement a typical Spanish refugee supper, consisting of a thick soup of beans, rice and potatoes cooked without butter, cream, or meat. Tithes and offerings, given in response to the appeal that we share with the needy in Spain, amounted to \$15.

After supper, the evening was spent interviewing Letha Schmitter about her recent trip to Europe. She had accompanied her brother Lyle, from Washington, D. C., to France and Switzerland, returning home with Lyle's wife, Laure, and son Philip, who were spending the summer with Laure's family in France. They sailed on a German steamer and

landed in New York the day before all German ships were ordered returned to Germany.

On Saturday and Sunday, October 15 and 16, Pleasant Plain Quarterly Meeting assembled in Peace Conference at the Richland meetinghouse. Visiting Friends were Roy Clappitt, the Yearly Meeting Peace and Service Chairman, with wife and little daughter, Beth, and E. Raymond Wilson, Associate Secretary of the American Friends Service Committee. On Saturday evening the Conference was addressed by a Mennonite friend, Dr. Melvin Gingerich, instructor of History in Washington Junior College, on the subject, "Propaganda." Raymond Wilson's message on Sunday morning was a commentary on the European crisis, its causes, and the futility of armed force as a preserver of world peace. In the afternoon the discussion centered about the pacifist's relation to present world conditions and his responsibility to be faithful to his convictions. There were several visitors from Mennonite and Brethren groups. On Sunday evening Roy Clappitt spoke at Rubio on "The Spiritual Basis for Pacifism." This Conference was an occasion long to be remembered.

FRIENDSVILLE ACADEMY HARVEST FESTIVAL

The fourth annual Harvest Festival will be held at Friendsville Academy the evening of November 22. From the time the Women's Missionary Society first sponsored this event, the Academy has received each year gifts from friends far and near—gifts that have aided materially the work at the school.

Again we appeal to our many friends to help with individual or group contributions. Some of the most urgent needs, as specified are: paint for interior of school building and two homes; curtains for Girls' and Boys' Homes; sheets and small wall mirrors for Boys' Home; dinner plates and kitchen utensils; equipment for Home Economics Department, including a sewing machine; maps; and music for glee club work.

Please send all contributions to Elsie Morton, President, Friendsville Missionary Society, Friendsville, Tennessee. The Missionary Society also invites all friends to be present for the program, the display of gifts, and the social hour following.

SENTENCE PRONOUNCED AT MUNCIE

"Prisoner At the Bar"—Sensational Drama—Free!

Hand-billed and advertised, using twenty-one local Friends in the cast and headed by F. E. Wright, author of the Wright Bone Dry Bill of Indiana; played last Sunday evening to a full house, in

the Friends Memorial Church at Muncie, Indiana.

The very able Prosecuting Attorney and the judge not only brought the defendant, F. E. Wright, to justice but through his final words, before sentence was pronounced, gave an impressive and scathing attack on liquor, our No. 1 enemy.

Friends have a responsibility which is positive and traditional—that of standing solidly against the use of liquor and its associated social evils. It is hoped that this outstanding drama, which so vividly depicts these evils, may be shown in every Friends Meeting in the country.

WHITTIER, CALIFORNIA PERSONALS

Dr. William C. Petherbridge, with his wife Celia, and their son, David, from Haddonfield, New Jersey, are spending the winter in Whittier. They came in the early fall and we gladly welcome them as a part of our friendly group. David is attending high school in Whittier. Celia Petherbridge is the daughter of S. Adelbert Wood.

On Sunday, October 23, Clyde C. and Frances White Harned and daughter Lois of Straughn, Indiana, and Franklin E. and Zona Williams White of Knightstown, Indiana, were present at the morning worship service.

Alva and Emily C. Starbuck joyously celebrated their fiftieth wedding anniversary on October 23, when they received many beautiful gifts. Three hundred and one friends called and signed their names in the guest book.

Milo Burcham, who at one time held the world's vertical flying record and who at present is test pilot for the Lockheed Aircraft Company, will sail for Liverpool early in the new year, where he will supervise tests on two hundred Lockheed planes manufactured in the United States and purchased by the English government. His wife, Marian, and their two young sons, Gary Don and Vance Allan, will accompany him. Milo is the son of Charles and Ethel Burcham, members of the Whittier First Friends Church.

MISSIONARY ACTIVITY AT FOUNTAIN CITY

Fountain City, Indiana, Friends have cause for encouragement from the fact that the Missionary Society has received sixteen new members recently. The efforts of the new president, Edna Burkett, have not been in vain. During the past year she has invited either to the Society or to the Church several outside speakers, the last being Merle L. Davis, who gave an illustrated lecture of the mission work in Africa. A children's Missionary Society has been organized and is making good progress.

On Rally Day, the Sabbath School Junior Worship period and the regular morning service were combined, making one continuous service. The playlet, "High Tide," was presented, followed by a short sermon by the pastor.

"The Upper Room," a devotional booklet, is being taken by sixty members, and it is hoped that it may greatly encourage family worship. Cottage prayer meetings, held in homes where the members do not attend regular prayer meeting, have been held at least once every week in addition to the regular prayer meeting.

This year, instead of the customary installation services, a reception was held in honor of the Sunday School teachers and officers in the church parlors. A covered dish supper was enjoyed, after which Jeanette Hadley gave an inspirational talk and Cora Thomas spoke on the county work of Religious Education.

MISSIONARY CONFERENCE AT EARLHAM, IOWA

The annual missionary conference of Bear Creek, Iowa, Quarterly Meeting was held at Earlham, Iowa, an October 25. Des Moines, Stuart and Bear Creek groups joined Earlham in making a splendid program throughout the day. Elsie Williams from Earlham gave us the Bible reading found in Matthew 25:34-45. A group from Stuart Meeting gave a play concerning a returned missionary from India, revealing to us the conditions found there and challenging us to send

College Preparatory
Boarding School
for Boys and girls

WESTTOWN SCHOOL

Founded 1799

Maintained by
Philadelphia Yearly
Meeting of Friends
(Arch Street)

About 300 pupils with 36 teachers share in a community life which is wholesome and happy. The educational program is adapted to the needs and interests of adolescents, gives much individual guidance, and prepares thoroughly for future study.

Boys from Seventh Grade and girls from Ninth Grade and up admitted as boarders.

For catalogue or further information, write James F. Walker, Principal
Westtown School, Westtown, Pa.

helpers. Minnie Zelliot, Grace Bunker and Alta Nellis from De Moines told us of the life of Esther Baird, how she had gone into India through hardship and disappointment and had built a medical hospital. She had lighted a lamp that will not go out. Charles Thomas, pastor at Des Moines, told us of the need of Missions in the church. We must be stewards of time, talent and money.

A basket dinner was served in the basement at the noon hour. In the afternoon the Whittier Conference theme song, "Jesus Shall Reign," was sung by the group. Della Day, one of our delegates, gave us a review of the Whittier Conference and some of its challenges.

NOTES FROM HONEY CREEK QUARTER IN IOWA

Honey Creek Quarterly Meeting was held at Chester Meeting, October 1. Ministers present were William Kitch, George Wood, Richard R. Newby and Lawrence Hibbs. The entire Quarter felt very keenly the loss of Allie Hockett, a member at Chester, who died suddenly September 26 at the age of seventy-nine years.

George Wood of Cherokee, Oklahoma, as evangelist and Nita Newton Roe of Marshalltown as singer, recently held two weeks evangelistic services at Honey Creek Meeting from which much good was derived.

On Sunday, September 25, Chester Meeting dedicated the new pulpit platform and other improvements which had been made with funds willed to it by the late Mattie Pierce.

Eli Wheeler, wife and daughter from the Friends Meeting in Kansas City, are now located in the parsonage at New Providence and the community has given them a sincere welcome.

PASADENA NOTES

The Women's Missionary Society of Pasadena, California, enjoyed a dinner meeting on the evening of October 14, at the church. Merrill and Anna Coffin were our guests and sang songs in Hindi, introducing us to "India," the study book for the year . . . A number of years ago, the Pasadena Home for the Aged was built in a delightful setting at the foot of the mountains which circle the city. Services are held there for those residents who are unable to attend public worship, and the pastor of our meet-

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ing, R. Ernest Lamb, has been invited very frequently to bring messages of comfort and cheer to these dear people "on the shady side of sixty."

CHARLES COOK MICHENER

Charles Cook Michener died October 7, 1938, at his apartment on Lilac Terrace, Los Angeles, California, of a heart ailment with which he had for several years been afflicted. He was seventy-two years old and had led a very active life until a few weeks before his death. His wife, Margaret Reid Michener, died several years ago. His son Reid now lives in Chicago and his daughter Emily at Timberline, Arizona.

His daughter attended him during his last illness and accompanied the remains to West Branch, Iowa, where she met her brother Reid of Chicago. He was buried at the old Friends cemetery after services in the meetinghouse where, with his parents, he had from childhood gone to Sabbath and midweek meeting. He and Herbert Hoover were boyhood neighbors in this exclusively Quaker community.

In 1890 he graduated from Penn College, Iowa, and selected Y. M. C. A. work as a career. Herein, due to his personal qualifications and ability as an organizer, he passed rapidly from service as city secretary to state secretary to national college secretary. In the latter capacity he for many years visited colleges and universities throughout the United States. In this work he was unusually successful and a host of men give testimony to the good received from contact with his splendid personality and from his inspirational messages.

He was especially successful as an organizer in welfare, financial campaigns for liberty loans, Red Cross, community chest, church budget, hospital and numerous Y. M. C. A. buildings. At times he engaged in business pursuits and was connected with large undertakings but he ever returned to his first love of promoting human betterment.

During the greater part of his career while engaged in public service, he resided in New York City, associated with very prominent business men. One of his interesting associations was with Ex-President Taft. During the European War, Mr. Taft, with others, conceived the idea of the "International League for Peace" and selected Charles Michener to assist them in its promotion in America. It was intended first to promulgate the plan in every State in the United States and then in other nations. The plan was presented to President Wilson and had his enthusiastic approval. He recommended, however, deferring its promotion until international relationships were stabilized. It is interesting to note that the "League for



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RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street.
Bible School at 11:45 a. m. Meeting for Worship
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Grammercy Park Meeting, 144 East 20th Street
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SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Clerk, Ministry and Oversight, Herbert R. York,
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WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affili-
ated with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a. m.; Meeting
for Worship, 11 a. m. Visitors welcome.
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and others interested are cordially invited.

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Charles Michener was instrumental in
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BIRTHS

HENSLEY—At Muncie, Indiana, Octo-
ber 16, 1938, to James and Alberta Mor-
ris Hensley, a daughter, Janice Elaine.

NUSBAUM—To Edward and Esther
Nusbaum, Richmond, Indiana, October
31, 1938, a son, James Philip.

MARRIAGES

BAKER-AUSTIN—At the Friends Meet-
inghouse, South China, Maine, April 23,
1938, Amy Sybil Austin, daughter of
Harry W. and Lena E. Austin, to Glenn
Baker from Penn College, Iowa. Thomas
Griffith, minister. At home in South
China, Maine.

JONES-BROOKE—At the home of the
bride's parents, Knoxville, Tennessee, Oc-
tober 6, 1938, Evaleen Brooke, daughter
of Hugh F. and Sina DeFord Brooke, to
Robert M. Jones, son of John L. Jones.
The Friends ceremony was used, with
Nathan Pickett of Bloomington, Indiana,
assisting. At home at 216 Donahue
Street, Cincinnati, Ohio, where Robert
Jones is pastor of the Friends Meeting.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends
Service Committee is at the home of the Acting
Secretary, Jeannette F. Stetson, 615 South Maple
Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St.
Rock Island Suburban line to Beverly Hills,
103rd St. Station: Halsted-Vincennes or other
surface lines to 103rd, transfer to car or bus.
Milton H. Hadley, minister. 6020 Ingleside
Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evan-
ston. One block east of Ridge Boulevard, two
blocks north of Main Street. Bible School at
ten; meeting for worship, eleven. Charles F.
Thomas, minister, 2021 Colfax, Evanston, Ill.
Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John
Woolman Hall. Meeting for worship, 10:45;
Religious Forum 11:30 a. m. Jeanette F. Stetson,
Secretary, 615 Maple Ave., Oak Park, Illinois.
Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue
Sts. Take either car 55 or 78 to University
Ave., then walk east three blocks. Bible School,
9:45, and Meeting for Worship, 11 a. m. Robert
M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship
11:00 a. m., Church School, 9:45 a. m. Visiting
Friends call Glen and Mildred Rinard, Min-
isters. Address, 4485 Decatur St., Telephone
Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.,
in Noble School Bldg. Take Grand River car to
Ohio, then two blocks north. Bible School, 10
a. m., Meeting for Worship, 11 a. m. Send names
and addresses of people coming to Detroit to
J. Edgar Williams, pastor, 11832 Ohio Ave.
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